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FAULTS IN PREACHING.

(Continued from our last.)

The following is the conclusion of Doct. Griffin's Sermon.

(3.) The mere didactic. The fault here lies not in the style but the matter,—in a confinement to doctrinal preaching to the exclusion of all warm and pointed appeals to the conscience and heart. I do not object to the occasional introduction of close reasoning, and even of metaphysical reasoning, into the pulpit; though I think the latter ought to be sparingly done, and the former not too often. I care not how closely you distinguish and reason in your study; but in the pulpit it were better in general to present the results than the processes which led to them. The doctrines of the gospel must be preached; and now and then the proofs may be pretty fully exhibited, but they ought to be thrown upon the view more frequently than these heavy reasonings would be welcome. Sometimes the proof of a particular truth may be flashed upon the mind in a moment,—as of the divine decrees or the instantaneousness of regeneration; sometimes the dependance of a number of doctrines on each other and the truth of the whole may be set forth in a few masterly strokes: and sometimes several doctrines may be very profitably pointed at the conscience in a passing and pungent manner,—as the total enmity of the heart, supported by facts which the sinner's experience attests, and followed by a lucid charge that he has forced upon God the alternative of changing his heart or leaving him to perish, and the necessity of determining which; thus making the sinner accountable in a sense for the doctrines of regeneration and election. But an everlasting dwelling on doctrines in a way of heavy and abstract reasonings, to the exclusion of every warm and pungent appeal, is a gross mistake respecting the nature of man and the operations of the human mind; respecting the nature of truth also, which is an object not of speculation merely, but of powerful and everlasting feeling. This course pursued with dull monotonous tones, is calculated to fix the impression that we do not believe or that we attach no importance to what we preach and thus to spread stupidity and infidelity among our hearers and children.

The plan of bringing a whole body of divinity into a single sermon on a public occasion before a collection of ministers, is only the same system carried to perfection. Had not a mind been shut up to the idea that preaching is only an exhibition of abstract truth to the understanding, it seems impossible that such a project of a sermon should ever have been conceived. For besides its intolerable heaviness and prolixity, of what earthly use can it be to run over a whole system of doctrines, when there is time only to enumerate their names with a few common place remarks, without adding a proof or an illustration of the least importance? What light can this cast on a body of ministers? or what entertainment can it afford them? or what particle of good can it do to any human being on earth?

My dear brethren, why are we not more impressive? Theology affords the best field for tender, solemn, and sublime eloquence. The most august objects are presented, the most important interests are discussed, the most tender motives are urged. God and angels, the treason of Satan, the creation, ruin and recovery of a world, the incarnation, death, resurrection, and reign of the Son of God, the day of judgment, a burning universe an eternity, a heaven & a hell, all pass before the eye. What are the petty dissensions in the states of Greece or the ambition of Philip? What are the plots and rivalries of Rome or the treason of Cataline, compared with this? If ministers were sufficiently qualified by education, study, and the Holy Ghost, if they felt their subject as much as Demosthenes and Cicero did, they would be the most eloquent men on earth, and would be so esteemed wherever congenial minds were found.

My dear brethren, I have allowed myself to speak with freedom for I know to whom I am speaking. I have confidence in you. My spirit is joined to your spirit. Probably in the world there is not a more enlightened body of divines than in New England. I see you the sons of those wonderful men who first preached the Gospel to these churches. Their sepulchres are with us, their institutions are with us, and their doctrines are with us to this day. O may their mantles rest upon us, and may we emulate the faithfulness and zeal with which they preached the Gospel. They are gone to their last account and we are rapidly following. The time is short. Whatever we do we must do quickly.

Dear brethren, our office is no ordinary one. We are ambassadors from the King of kings and Lord of lords to a revolted world. Never had men committed to them an embassy of such deep and everlasting moment. No work ever undertaken by mortals was so important, so solemn or connected with such amazing consequences. Among all the thousands to whom we preach not one but will take an impression from us that will never wear out. The fate of millions through succeeding generations depends on our faithfulness. Heaven and hell will forever ring with recited memorials of our ministry. And O our own responsibility. There is for us no middle destiny. Our stake is for a higher throne of glory or for a deeper hell. For to say nothing of the souls committed to our care, our work leads to the altar. Our home is by the side of the Shekinah. We have daily to go where Nadab and Abihu went, and to transact with him who darted his lightening upon them. It is a solemn thing to stand so near that holy Lord God. Let us beware how by unhallowed fervours we bring false fire before the Lord. Let us not fail to devote to our work our best powers, our unceasing application, consecrated by unremitting prayer. Any thing rather than careless preparations for the pulpit and a sleepy performance in it. Forget your father, forget your mother, but forget not this infinite work of God.

Soon we shall appear with our respective charges before the judgment seat of Christ. What a scene will then open between a pastor and his flock; When all his official conduct towards them shall be scrutinized, and all their treatment of him and his Gospel shall be laid open; when it shall appear that an omniscient eye followed him into his study every time he sat down to write a sermon, and traced every line upon his paper and every motion of his heart; and followed him into the pulpit, and watched every kindling desire, every drowsy feeling, every wandering thought, every reach after fame. Ah my dear brethren, when you hear on your right hand the songs of bursting praise that you ever had existence, and on the left behold a company of wretched spirits sending forth their loud lament that you had not warned them with a stronger voice, will you not regret that all your sermons were not more impassioned and all your prayers more agonizing? But what is that I see? A horrid shape more deeply scarred with thunder than the rest around which a thousand dreadful beings, with furious eyes and threatning gestures, are venting their raging curses. It is an unfaithful pastor who went down to hell with most of his congregation; and these around are the wretched beings whom he decoyed to death. My soul turns away and cries, Give me poverty, give me the curses of a wicked world, give me the martyr's stake; but O my God, save me from unfaithfulness to thee and the souls of men.

From the Recorder & Telegraph.

MESSRS. EDITORS,—The subjoined was read before an Association of Ministers; and at their unanimous request, is now sent for your insertion. V.

QUESTIONS ANSWERED.

What is the meaning of Mark 11: 24, "What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*?"

The expression in Matthew, 21: 22, is in terms somewhat different. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

Believing, in these and similar passages, I apprehend, means the faith of miracles. It is a confident persuasion, arising from some supernatural communication to the mind, that the thing prayed for will be granted. This faith was always necessary in the performance of miracles, and, usually, in him for whom they were performed. When Jesus heard that the disciples could not cast out the dumb spirit; he immediately imputed it to their unbelief, and called them a faithless generation. He also said to the father of the possessed person in answer to his entreaty, "If thou canst believe, all things are possible to him that believeth." So Paul first perceived that the cripple at Lystra, had faith to be healed, and then said, "Stand upright on thy feet." In other instances no such faith was in exercise, in the recipient of the miraculous favor. It is probable this faith did not exist in the sisters of Lazarus, nor in any who were present on that occasion. It was also wanting when the father of Publius was cured by Paul and in many other cases.

That the belief spoken of, in the passage under consideration, was the faith of miracles, appears from several considerations.

I. The occasion from which the words were spoken, almost necessarily leads us to this conclusion. Our Saviour, as he was coming from Bethany, had sought fruit on a fig tree which stood near the road. On finding it barren, he said, "No man eat fruit of thee hereafter, forever." The tree, as appears from Matthew, immediately withered; but, though the disciples passed near it in the evening; they did not perceive its being dried up till the next morning. They then expressed great astonishment at the event. To show the impropriety of this surprise, Jesus said, "Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." The whole conversation was concerning a miracle that had been wrought, and he assured them that, by faith, they might perform even a greater miracle. Could he then mean any thing but miraculous faith?

If any should say, he changes the subject in the next verse, and speaks of whatsoever we may ask in prayer, whether miraculous or not, it is believed the connexion will not warrant such an interpretation. They had seen with astonishment, a single miracle wrought on the fig tree. He had told them that, by faith, they might produce a greater single miracle upon a mountain. He then adds, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." If he intended, as is supposed, whatsoever *miraculous* things ye ask, he used the proper words to convey the idea, The extension is not from a miraculous event to others which are not miraculous; but from one great miracle to others of the same kind.

II. The most able commentators have considered the belief here spoken of, as being the faith of miracles. I am well aware that too much dependance is not to be placed on commentators. The best of them are but fallible men. But when we consider that God's usual mode of instructing in spiritual things is by sending some man "to help us," we ought not slightly to reject the opinion of those, who appear to have ably and carefully inquired for the truth, that they might communicate it to others.

Dr. Collins, the continuator of Poole, on this text refers to his note on Matthew 21: 22. He there says, "Our Saviour telleth Peter and the rest, that if they had faith and doubted not, they should not only do that which he had done to the fig tree, but if they said to that mountain, be removed and cast into the sea, it should be done. This," says he, "is interpreted by verse 22. All things whatsoever ye shall ask in prayer, ye shall receive." It is plain, therefore, that he considered our Saviour as speaking of the same thing, in verse 24, of Mark, as in verse 23; and consequently, that he had reference to miraculous events and miraculous faith. Dr. Macknight also refers to the words used by Matthew, as meaning the same as those of Mark. He says all things whatsoever ye shall ask in prayer, believing, ye shall receive. Whatsoever miracle you shall ask by faith, ye shall receive." Dr. Doddridge paraphrases the words thus, "Whatsoever things you desire and ask of God, in prayer, to make it manifest that you are sent of him, and to confirm your doctrine, if you believe that you shall receive them, however difficult the things may be that you request, yet in such circumstances, they shall certainly be done, and you shall have them." To this he adds in his note, "The attempt of performing miracles, in puplic, was a remarkable instance of faith in the Divine power and fidelity. The person speaking," that is in such an attempt, "pawned all his credit as a messenger of God, and, consequently all the honor and usefulness of his future life on the immediate miraculous energy, to attend his words and to be visibly exerted on his uttering them." Dr. Scott also refers his note on Matthew 21: 22 for an explanation of this text. He says. "Jesus showed them the energy of faith, with a special reference to the power of working miracles in his name. Whenever a proper occasion offered of performing a miracle, in support of their doctrine, and they went about it relying on his power and not doubting his concurrence, they would not only be enabled to perform as wonderful works as that of withering the fig tree, but even the mount of Olives, which they were then passing, might at their word, be removed and cast into the sea: that is, nothing which they undertook would be impossible for them. To this our Lord subjoined, that they ought not to doubt, but verily believe, that they should receive whatsoever they asked in prayer. This, too, specially refers to the case of miracles." On the text in Mark, he says, "this was peculiarly applicable to the exercise of faith required in working miracles.

To these might be added the opinions of many other writers of respectability; who have understood the passage in the same sense.

III. That the belief here spoken of, means the faith of miracles, is to be inferred from the natural import of the expressions. "Believe that ye receive them," must imply a faith built upon some kind of proper evidence. It cannot be "believing what neither scripture, sense, nor reason teaches." The foundation of this faith must be that which gives full assurance. The expressions of our Saviour are, "If thou hast faith and doubt not"—"and shall not doubt in his heart." When Peter began to sink, Jesus reproved him by saying, "Wherefore didst thou doubt?" What evidence, I ask, can support such full and unwavering faith? It is presumed we can conceive of but three things which are sufficient for this purpose. First, the express promise of the word of God. This gave Daniel strong faith, when with the prophecy of Jeremiah before him, he prayed. "O Lord, hear, O Lord forgive, O Lord hearken and do, defer not, for thine own sake, cause thy face to shine upon thy sanctuary." This is sufficient to induce all to pray, with unwavering confidence, "Thy kingdom come." But among all the things which we are to desire when we pray, how few are thus secured by promise?

Another ground of this unwavering faith is special revelation. This Simeon had, when he prayed that the Messiah might come before his death. This Paul had, when he prayed to be instructed at Damascus, and that none of those who sailed with him to Italy, might be lost. But these were special, miraculous interpositions, and excited and supported miraculous faith.

A third ground of faith without doubt is an impression upon the mind that an extraordinary event will take place, on our willing or desiring it. This differs little from a special revelation. It may take place either in the performer and receiver of the miraculous favor, or in both. In the case of the paralytic who was let down through the tiling of the house, Jesus saw their faith and performed the cure. When he perceived the great faith of the woman of Canaan, he said, "Be it unto thee even as thou wilt." Those impressions or intimations were altogether miraculous, and could produce no other faith, but the faith of miracles."

It makes no difference whether the events were caused by common or supernatural means. If they followed such special revelations or impression upon the mind, they were miraculous works, because performed under miraculous circumstances. Hezekiah's recovery was a miracle, though, it is probable the plaster of figs was the most natural remedy that could have been applied. The preservation of Paul and his company at Melita, was a miraculous deliverance, tho' they were saved by ordinary means, and it was true that unless the shipmen abode in the vessel, they could not escape. These events and others of the same kind were miracles, not because of the means which were used, nor because the effects were produced without means, but because there were extraordinary communications concerning them.

By no other means than these three, can we suppose a foundation laid for that unwavering faith which is spoken of in the words which we are now considering. The first, will apply to but few of the things which we must ask in prayer, and the two last are decidedly miraculous. The faith therefore spoken of, must, from the most natural interpretation of the words be the faith of miracles. Whatsoever we desire of God, under a special revelation or miraculous impression that it will be for his glory to grant it, and at that time, or in conformity with our prayers, we may and ought to believe that we receive it, and it shall be done.

Should it be said, we may have a lower degree of impression that the thing we ask will be done, which may not amount to a miracle; the answer is, if it be so low as not to give certainty, it cannot produce unwavering faith; and if it be so high as to do this, it can differ in nothing from a miraculous impression.

If the above remarks be just, *whatsoever* things we desire in prayer, since miracles are not to be expected, cannot be asked with the faith here spoken of, because there can be no evidence short of miracles, which can be a warrant for such belief. The promises of scripture, indeed, may enable us to desire in prayer, many things, with unwavering assurance of faith; but they cannot warrant us so to believe concerning *all* things. They now give no intimation that the withering of trees, removing of mountains, the healing of the sick, or the raising of the dead, shall take place at our request. On all these subjects, they are perfectly silent; and, if we have evidence that such events will occur, it must be by special revelation or miraculous impression. When therefore, our Saviour says, "*Whatsoever things* ye desire when ye pray, believe that receive them," he must mean a faith which could not arise from Scripture promises, and therefore must be miraculous.

(To be continued.)

From the Family Visitor.

Changes introduced by Heretics in the Christian Religion.

Certain opinions, which at an early age, were introduced into the Christian church, did more injury than the violence of persecutors, the learning of philosophers, and the art of rhetoricians combined. Attempts were made to reconcile Christianity to the maxims of ancient religion; to accommodate the carnal notions of sensual men; to adapt it to the vagaries of the imagination or the prejudices of the human understanding; and to modify it by the prevailing philosophy. Thus was it greatly changed and corrupted.

Such opinions, if they perverted the real character of Christianity and appeared to the professors of the true faith too bad to be borne, were called *heresies*, by the ancient church. The authors and defenders of them, were called *heretics*. On the contrary, they who held a purer faith, were called Catholics. These endeavours to put down the heretics, partly by breaking the bond of communion with them, [i. e. by excommunication] and partly by written confutations of their writings.

But the history of the heresies of the ancient church, is a subject of very great difficulty; because, not unfrequently, they were esteemed heretics who were not so; also almost all the writings of the ancient heretics are lost—and the fragments of those that remain are written in a very obscure style. Moreover the Fathers, thro' envy and to create odium, frequently attributed to them opinions of which they never even dreamed; and confounded the discordant opinions of different heretics.

"Behold how great a matter a little fire kindleth." JAMES.

These words may not only be applied to the tongue, but to the various movements of man in his probationary state. Many incidents which appear trifling in themselves have led to consequences the most momentous. Thus the loss of a single nail occasioned the loss of the shoe, the loss of the shoe the laming of the horse, the laming of the horse, the fall of the rider, which ended in his death.

We have known young men, religiously educated, first depart from the path of duty by stepping into a public house with their gay companions to enjoy themselves over a friendly bowl. You ask what harm was there in this? Alas! it was the prelude to their ruin. They were led, though apparently against their will, through the various scenes of dissipation, till infamy and everlasting disgrace brought up the rear.

We have known young women, possessing a high & refined sense of virtue & decorum, first merely tolerate admirers of a doubtful cast, then proceed step by step till their habitation becomes the resort of men who neglect their own families to enjoy their society. We are far from supposing they were criminally guilty. But their imprudence might have kindled a fire which many waters cannot quench. The words of the wise man should always be before our eyes; nay, they should be written on our hearts. *He that despiseth little things shall fall by little and little.*—Monitor.

Anecdotes of Mr. Reynolds.—A lady applied to him on behalf of an orphan; after he had given liberally, she said, "When he is old enough I will teach him to name and thank his benefactor." "Stop," said the good man "thou art mistaken; we do not thank the clouds for rain; teach him to look higher, and thank HIM who giveth both the clouds and the rain.

The following act of princely liberality is recorded by a friend concerning the same gentleman;—"When Mr. Reynolds resided at Colebrook Dale, in the year 1795, he addressed a letter to some friends in London, stating the impressions made upon his mind by the distresses of the community, and desiring them to draw upon him for such sums as they might think proper. They complied with his request, and drew in a very short time to the extent of *Eleven Thousand Pounds*. It appeared however that they had not yet taken due measures of his liberality; for in the course of a few months he again wrote, stating that his mind was not easy, and his coffers were still too full. In consequence they drew for *Nine Thousand Pounds more*.

The following though not entirely applicable to the circumstances of every individual, will at least apply to the extreme heat of the present season.

From the New England Farmer.

RULES FOR SUMMER HEALTH.

These rules, though for summer, will with due allowance for latitude and season, suit almost any time and place.

1. Keep yourself cool, but this you may say is impossible in our hot weather. It is indeed difficult still something is to be done. Take for instance, nothing heating and stimulating, merely for the sake of pleasing your palate or stupifying your brain; not a drop, except your health requires it.—This at least will save you some money, and prevent many evils beside.

2. Don't eat too much which at least half your neighbours do.

3. Retire in due season, that in due season you may rise.

4. Throw your feather beds out the window, or put them where you will not see them till December. For feathers take the following substitutes; first, because best, the inner husk of the corn, cutting off the hard end of the cob, dividing the husk lengthwise into several slips by a hatchet, by the hand, or by a strong iron comb; second hair; third straw. The husks or straw may be put loosely into a sack or made into a mattress: The lattermode is best. No young person should ever sleep on feathers and then old ones will not wish to.

5. Adapt your clothing to the season; too much or too little are both and equally bad. Leave the body wholly free from pressure or restraint.

6. Subject the passion to reason.

7. Preserve the approbation of your own mind.

8. Wash your skin locally more or less every day, and generally, at least thrice a week.

9. Never waste the resources of a sound constitution and sound health. If you should fall sick after observing these rules, you will at least have the consolation of believing that you have not made yourself ill. When you can no longer do without medical advice, send for a physician who not only understands his duty but is faithful in the discharge of it. Tell him at once all you feel and all you know about your case. Never treat him like a conjuror nor oblige him to act like one. Follow his advice implicitly; tell him every time he calls on you, what has happened in the interval: and then if he should not succeed in his first effort to relieve you, he will be likely to do it in the second. F. W.

Boston, June 23, 1825.

SECRETS OF HEALTH.

The four ordinary secrets of health are, early rising, exercise, personal cleanliness, and rising from a table with a stomach unoppressed.—There may be sorrows in spite of these, but they will be less with them, and nobody can be truly comfortable without them.—*Phil.*

Religious Intelligence.

ENGLISH BAPTIST MISSIONS IN INDIA.

The London Baptist Magazine for May, contains the following very interesting intelligence from several of the missionary stations in India. The calls for missionaries in that country are becoming very numerous and urgent. We hope that our brethren in England may be enabled to supply them: and that the blessing of the Lord may succeed their efforts, until they shall become the honoured instruments of extending the light of the Gospel from one extreme of India to the other. The great success which they have already experienced, should produce gratitude in every heart, and incite to prompt and energetic action.

SERAMPORE.

Recent arrivals from India have brought us a variety of intelligence from this station, and those in immediate connexion with it, a part of which we have the pleasure of presenting to our readers in the present number.

Mr. John Marshman with his sister and Mr. Albrecht, arrived in safety about the beginning of September. Doct. Carey is said to have been in good health, although somewhat lame from his late accident. Dr. Marshman was recovering from the attack of a fever which has been almost universal in Calcutta and its neighbourhood though comparatively few had fallen victims to the disease; and other members of the mission family were well.

We rejoice to perceive, that while our appeals to the churches at home for suitable candidates to enter the honourable field of missionary toil in the eastern world have produced but little effect, divine Provideence has been raising up those upon the spot who love the souls of the heathen well enough to devote their lives for their benefit. A pleasing instance of this kind has occurred at Calcutta in the person of a Mr. William Kirkpatrick, who has been received as a missionary by the Committee, at the recommendation of Mr. Yates, and our brethren in that city; and a similar application has been made on behalf of Mr. Williamson, with which the Committee have cheerfully complied.

Death of a Native Christian.—It is with unfeigned grief we record the death of our beloved young friend Komul, the senior Christian student in the College. He was a youth of superior abilities, of exemplary diligence in his studies, and what was of infinitely greater importance, of fervent piety. We believe there was no individual in our church, who secured to himself more general and warm attachment. Long labouring under bodily affliction, he seemed ever to have in view his departure to another world. By the blessing of God, it made him heavenly minded, not morose or melancholy. He died almost suddenly on the 17th of July and was buried the next evening. While the funeral procession moved slowly along, the corpse of our deceased brother being borne by his native fellow Christians, and accompanied by the brethren of the mission then at home, as well as by his fellow students, many a weeping eye bore testimony to his worth, and at his grave more than two hundred natives stood with fixed attention, while brother M. pointed them to the source of his deceased Christian brother's excellent character, apd his joyful hope in death, and contrasted it with the vain hope their delusions give. There were sorrowing hearts, and no listless indifference there. There was humble adoration of the gracious disposer of all events, and not the horrible insult of living sacrifices. Even heathen could not fail to mark the difference between the Christian and the heathen funeral: the one decent and solemn, full of joyful hope and tender sympathy; the other without hope & without sympathy, the most unfeeling indifference marking the countenance of a few individuals who witness the scene.

DINAGEPORE.

Extract of a letter from Mr. Fernandez, dated, June 22, 1824.

"I am happy to inform you, that through the divine blessing, five persons, viz: four men and a woman, were baptized here on Lord's day the 6th inst. on their profession of faith in Christ; and on the same day 33 of us sat down together to commemorate the dying love of our blessed Redeemer, some of the members not being able to attend through illness.

BENARES.

Extract of letters from Mr. Smith, May 20 1324.

"On the 28th ult. a woman was burnt alive at Munkrunka Ghaut, with the corpse of her husband, whose name was Boolakee Nagor; and also a Bengalee woman on the first inst. O may the Lord remove the cruel practices by the light of the Gospel." "On the 11th ult. the Union Chapel was opened by the Rev. Mr. Adam. On the first Monday in the month, we had a missionary meeting in the Hindoostanee chapel, when the Rev. Mr. Fraser, Rev. M. T. Adam, Mr. Addington, and myself were present. Rev. T. Morris gave us a very edifying discourse, and prayed, and we then sung and prayed alternately, all engaging except the Rev. Mr. Fraser.

July 1. "A poor old Bramhun woman who attended the means of grace every Lord's day, died last month. Some time before her departure, she attended Mrs. Smith, with several other women, to hear her read and expound the Scripture, immediately after worship; and on hearing the depraved and ruined state of mankind, she was more affected than any other woman especialy on hearing what Christ had suffered for the sins of the world. One Sabbath reflecting on the painful sufferings of our Lord Jesus, she said with tears; 'I have hitherto worshipped the Ganges and all the Hindoo gods, but to no purpose, none of the gods suffered for my sins like Christ, and him only shall I worship. This poor woman composed in rhymes, 'Christ suffered for sinners,' which she would sing with tears. A short time since, she fell sick with a fever, and the following sabbath as she was not able to attend, she begged her daughter to go and hear the word of Jesus, to which she made some objections. The mother told her, 'O do not neglect to go and hear the words of Jesus, for he is the only Saviour of the world!' and two days after she breathed her last. Her daughter continues to attend."

A Berlin paper of May 24th says, the two Chinese who are at Halle, after having received ten months instruction from the Rev. Mr. Tremaun, were baptized with great solemnity on Ascension-day, in a numerous assembly of the clergy and civil authorities, and on the Sunday after received the sacrament. His Majesty, the King, was pleased to be sponsor to Osseng, the eldest, and His Royal Highness Prince William, his Majesty's brother, to Alio, the younger of the two.

JEWS IN ITALY.

The London Literary Gazette informs us, says the New-York American, that the Pope has after the following fashion, undertaken the conversion of the Jews.

The monarch of the triple crown has lately issued an edict, of which the following is an extract:—"In order the better to spread the light of the Gospel amongst the Israelites, the measures taken during the time of Pope Clement VIII. to compel the Jews to attend Catholic sermons, and which only were interrupted by the recent political events to which Italy has been a prey, are re-established from the date of March last."

The edict afrerwards orders "three hundred Jews to attend sermon every Saturday evening; and that, according to their turn there shall be amongst them 100 individuals aged from 12 to 13 years, and 50 girls and women of the same age. Each time when a Jew misses sermon when it is his turn to attend, he shall pay a fine of 5 paoli; no excuse will be admitted; if the oldest Jews do not denounce the defaulters, they shall be fined thirty scudi. The Christians who insult the Jews when they are at church shall be birched, or incur other pains according as the circumstances are more or less grave."

STATE OF RELIGION IN MALTA.

Extract of a letter from the Rev. DANIEL TEMPLE, *Missionary at Malta, to a friend in Andover.* Communicated for the Rec. & Tel.

Malta, March 6, 1825.

My Dear Friend,—I have often a refreshing recollection of those little meetings at your house, to pray for these desolate regions of the Saviour's dominions, though at present under the control of the cruel god of this world. Superstition reigns here in its utmost rigors. The foundations are out of place. The people need to be taught what are the first principles of the oracles of God, almost as much as Pagans themselves. If you read the history of the darkness that spread over all parts of Europe in the 13th and 14th centuries, you will read a pretty faithful history of the present moral state of Malta. Indeed it seems to me that the gloom of the dark ages could have been very little deeper than that which we are every day called to contemplate.

A few weeks ago Mrs. Temple and myself had a serious conversation, as we often do, with the young woman a Maltese, who lives with us. We earnestly recommended her to pray to God in private, and to confess her sins to God rather than to the Padre. She replied that she had done so; but found it did no good, for she did know whether God had forgiven her sins or not; but that when she confessed them to the Padre, he always granted her absolution. We then endeavoured to convince her that God alone can grant absolution; and if the Padre absolved her and God did not, her soul would be utterly lost. She seemed a little anxious upon this, and said she did not know what to believe; that she was ignorant and needed, instruction and did not think her Padre would lead her in the wrong way. We were exceedingly grieved to find that all our reasonings did not convince her that she was in a most dangerous error.

This young woman is in the same state as all her countrymen in this respect. They have no idea of offering prayers to God, but to the saints as mediators with him, and especially to the Virgin Mary. They never confess their sins to God but to a priest. In fact the saints, the Virgin, the priests, and the church, are every thing to a Roman Catholic; and God, and Christ and the Bible, are comparatively nothing. This may seem exceedingly severe and uncharitable; but it is a truth which stares us in the face every day.

About six weeks ago, the Island was suffering with drought. The priests deferred it as long as they thought prudent; but when they saw the most flattering prospects of approaching rain, they had all the most distinguished of their saints, i. e. their images, taken out of the churches, and borne on the shoulders of porters, in solemn procession through the streets: the faces of the saints elevated toward the heavens, the priests leading, and the people following them, with the loud and reiterated cry, '*misericordia, misericordia, misericordia.*' The rain, through divine mercy, was shortly granted in abundance, and the poor ignorant people are taught to ascribe this to the interposition of the saints.

There are, however, some luminous spots on this dark and dismal picture. Dr. Naudi, of whom you have often read, has left the Roman Catholic church altogether within a few months past, and I trust is under the guidance of the word and Spirit of God. If you knew all the circumstances, you would be astonished that he could remain in that commmunion so long.—But the world was not created in a day, and a Christian does not advance to perfection at once. It has cost the good Doctor as much to become a Protestant, as it did the Jews, in the time of our Saviour, to become his disciples. They were put out of the synagogues; and he is for the present, forsaken by all his relations and former friends.

Another interesting circumstance I would mention. A young lawyer called on me last week twice, to converse on the subect of religion,—a very extraordinary thing. He said he was convinced that his own religion, the Catholic, is not the true; and that he was desirous to obtain a religion which would save his soul. I told him that a man might change his religion, without making any advances towards the kingdom of heaven, and then endeavoured to show the nature and the necessity of regeneration. He cheerfully assented to all I said, as I founded my remarks on chapter and verse, with the Italian Bible before me. This is more promising than any thing I have before seen in this Island. We see, however, the blossoms of hope one day, and the next day they are withered, fallen, and blown away. So it may be, perhaps in this case; but I pray it may not. I am very far however, from feeling discouraged, and I believe these are also the feelings of my brethren in Syria. I esteem it no ordinary privilege to be allowed to aid in preparing some of the materials, for the future house of the Lord in these countries. I have little hope of living to see the building erected,—perhaps not even the foundation laid,—but still I can die with this one consolation, God will surely remember and build up Zion.

METHODIST INDIAN MISSIONS.

From the sixth annual report of the Methodist Misionary Society, inserted in the Methodist Magazine for July, we have collected the following information respecting the present state of the Indian missions supported by the Methodists of this country.

Mohawk Mission.—The mission among the Mohawks, on the Grand River, in Upper Canada, continues to prosper, the school being well attended, and the society among the adult Indians is increasing in number and stability. One converted chief, who can speak both in the Indian and English tongue, promises great usefulness as a native preacher.

Wyandott Mission.—The managers have received an interesting communication from Bishop Soule, concerning the present prosperous state of the Wyandott mission. It is sufficient to state here, that the anticipations of the Christian community respecting the good effects of the Gospel among these people have been fully realized. The converted chiefs continue to edify their brethren by their godly example, and to encourage their hopes by prayers and exhortations. Their example indeed, has "provoked others to love and kind works," and the gracious work is extending among some of the neighbouring tribes.

Cherokee Mission.—There are three missionary stations among the Cherokee Indians, called the Upper, Lower, and Middle Cherokee missions. The board have received no official information from either of these missions.

Choctaw Mission.—A mission was established by the Mississippi Conference at its last session, among the Choctaw Indians, under the superintendance of the Rev. William Winans. No particulars respecting this mission are given in the report.

Creek Mission.—Of the Asbury mission among the Creek Indians, the board do not say much of an encouraging nature. The school, however, continues to present hopes of ultimate success, while most of the adult Indians refuse to hearken to the Gospel. There are, however, seven members of the church, and it is hoped that a patient perseverance in well doing, will eventually overcome every impediment, and succeed in establishing the triumphs of evangelical truth and holiness, even among these untractable people.

BAPTIST GENERAL TRACT SOCIETY.

We are glad to have it in our power to state, for the satisfaction of the numerous societies and individuals that have manifested a disposition to sustain the important institution whose name appears over this article, that the stereotype plates of one tract have been procured, and that others are in a state of forwardness. The Society has recently purchased a large supply of paper, and will resume the publication of its series of tracts immediately.—*Col. Star.*

Mr. Eustace Carey.—The Rev. Eustace Carey and lady, members of the Baptist missionary family at Calcutta, sailed from New-York, for Liverpool, England, in the packet ship, Leeds, on the 8th instant. They are on their way to India. The health of these highly estimable missionaries, when we heard from them last, was gradually, but slowly improving. We hope that the breezes of the sea, and the air of their native land, may prove beneficial to them.

MORAL WASTES IN VERMONT.

The Rev. Henry Hunter, a missionary stationed at Clarendon, in Rutland county, Vermont, presents the following picture of the Religious wants of that state.—*N. Y. Obs.*

In compliance with your request I forward you the following facts collected from official documents and personal knowledge, relating to the religious condition of this state. We have within our boundaries about 160 churches (Congregational and Presbyterian;) 80 of these have settled pastors; ten more may be supplied by candidates and missionaries, leaving about 70 churches, in and about as many towns, destitute. To these may be added five and twenty or thirty townships in which churches do not even exist, making an aggregate of something over 100 destitute towns in this little state. This, considering the small extent of our territory is certainly a mighty waste. The great majority of these towns are destitute of any *regular preaching of any kind* that deserves to be called the Gospel. It need not be added that the enemy ever vigilant, is successfully sowing his tares on those portions of the vineyard which the servants of Christ neglect to cultivate.

Rutland, Addison, and Chittenden counties, are among the most populous, wealthy and best supplied in the state. Both of our Colleges are within these counties; and the number of ministers, the number of destitute towns and churches, and the ability to support the Gospel is so nearly equal in the three, that I suspect that I cannot give you a better view of the best furnished portion of our state than by the following view of Rutland county.

Rutland county is divided into twenty-six townships; sixteen of these townships are supplied, and ten are destitute. The population of these towns varies from five hundred to twenty-three hundred; most of the towns have from 1,500 to 2,000 inhabitants, The number of towns "almost able" to support the Gospel which are still destitute, in this vicinity is not very great; though a number that can do something, would with the proper encouragement do one half or two thirds for the support of a faithful pastor. But alas, that pastor & that encouragement are not to be had, for you see that in the most favoured portions of the state more than one- third are destitute. The feebler churches and newer towns must remain destitute until they are more able, (should that day ever come without the help of gospel means,) or until some more powerful effort is made by the friends of domestic missions to *send them* the bread of life for which they are all *perishing*.

The moral wretchedness which pervades these wastes can scarcely be conceived by any one who has not been on the ground. Iniquity abounds and the daughter of Zion weeps in solitude, her ways mourn because none come to her relief, or to her solemn feasts. It is enough to break the heart of Christian sensibility to see these feeble churches as sheep without a shepherd, stretching forth their supplicating hands to plead but for the crumbs which fall from your tables and yet plead in vain!

The Rev. Luther Rice, Agent of the Baptist Board of Missions, has recently received a thank offering of 50 from a gentleman who had unexpectedly derived a handsome profit from the rise of Cotton.

Location of the Western Theol. Seminary.—The General Assembly of the Presbyterian church have appointed the Hon. Andrew Jackson, Hon Benjamin. Mills, Hon. John Thomson, Rev. Ob. Jennings, and Rev. A. Wylie, commissioners on the subject of the location of the Western Theological Seminary.

Scarcity of Missionaries.—Nearly half of the Protestant missionaries in the world, are in Asia; yet there is not one misssionary to a million of Pagans and Mahomedans.

REVIVALS.

From the Report of the State of Religion within the bounds of the General Association of Connecticut, it appears that "notwithstanding God's gracious visitations in years that are past, the blessed effects of which still continue to gladden the hearts of the friends of Zion"—the present period is marked by an "affecting indifference,"—a state of general coldness and restraining of prayer, for the divine influence, among professors, and a correspondent carelessness of sinners, who "are advancing with heedless and hasty steps in the way to perdition." Error "continues her desolating march;" and "vice, the inseparable companion of error, in a variety of forms, particularly those of intemperance, and profanation of the Sabbath, continue" their uninterupted sway. "The heavy hand of God" is also recognized "on the ministers of reconciliation, no less than eleven * of whom" have within the year past, and some of them in the midst of their usefulness, been called away by death.

"While we drop the tear of sympathy, over their memories," say the Comittee, "we would be deeply humbled before God in view of this peculiarly distressing visitation, and admonished by it to work while the day lasts, knowing that in the grave to which we are hastening, there is no device, knowledge, or wisdom."

But while bewailing the above evils, the Committee still rejoice over several particularly encouraging indications of the continuance of the divine favour. Among these, they notice the undiminished attendance on the ordinary means of grace, and the ordinances of the gospel—the success of missionary enterprises, Sabbath schools, colleges, Bible societies, &c. &c. and the few revivals of religion which are summarily noticed in the following manner.

Amid our declensions and the appalling apathy that extensively prevails, God has been pleased to visit several of our churches with the refreshing influence of his grace. The revival that existed in Harwington, at our last session, has since resulted in the addition of one hundred and fifty to the church. The influences of the Holy Spirit have been granted in greater or less measures to the churches in Darien, Norfield, Danbury, Brookfield, New Milford, Bethlehem, Washington, New Preston, Watertown, Litchfield, New Haven, Meriden, Ashford, Eastford, Westford, Brooklyn, Gilead, Hebron, Tolland and Willington.

In most of these places a considerable number have been added to the churches while many others are rejoicing in hope. In some of these places the work has recently commenced, and we cannot but indulge the hope, that God is about to pour his blessing upon us, as in days that are past. Additions though small have to some amount been made to several other churches. May this blessed work of renewing grace, continue and increase, till all our churches shall feel its cheering influence, and many sinners redeemed from eternal death, unite in praise to God and the Lamb. For this, let ministers and churches stretch forth their imploring hands to that God, who heareth the ravens when they cry; and has never said to the seed of Jacob, Seek ye my face in vain; and unitedly in every well directed effort, come up to the help of the Lord.

The following additional extracts from the Report will be read wth interest.

From the delegates of the General Assembly of the Presbyterian churches, we are highly gratified to learn, that though error, and vice, and spiritual indifference alarmingly prevail through their extensive territories, and many are destitute of the stated administrations of the gospel, yet God is manifesting to them many tokens of his loving kindness and tender mercy.

The United Foreign Mission Society—the United Domestic Missionary Society—the Society for Ameliorating the condition of the Jews—the Colonization Society—and the Sunday School Union, are all in successful operation. Their Theological Seminaries and Colleges are receiving increased attention and patronage. At the same time God has granted to many of their churches, the gracious influences of his Spirit, whereby he is bringing many of their sons and daughters unto glory.

We are pleased to hear from the General Convention in Vermont, that the kingdom of Christ there appears in her rising glories. That though they are not destitute of occasion for lamentation, yet a large number of their churches, the year past, have been refreshed with the dews and the rains of heaven. Many of these blessings have been received through the instrumentality of the Juvenile Missionary Society.

* Josiah Whitney, D. D. Moses C. Welch, D. D. Medad Rogers, Zebulon Ely, John Elliott, D. D. Abel Flint, D. D. David Selden, Newton Skinner, Charles Atwater, William Storrs, Erastus Learned.

The state of Middlebury College is peculiarly happy. The fact that two thirds of the students are hopefully pious, has thrown such a restraining and salutary influence over the College, that not one case of disciplinable offence, has occurred during the year. We are glad to learn, also, from the University of Vermont, that a considerable number of students, and especially of the class recently entered, are esteemed pious.

From New-Hampshire, we learn with sympathetic emotions, that though God has not left them without a witness that he is gracious, in a few pleasing revivals of his work; and ministers and churches in the faith appear steadfast, yet they find abundant occasion to weep over extensive desolations. And we would fervently pray that the Great Head of the church, would in mercy, behold their tears, hear their prayers, & turn again their captivity. It is a matter of sincere congratulation, that the smiles of Divine providence rest on their College, and about one third of its students are esteemed pious.

From the Evangelical Consociation in Rhode Island, we learn, that no important change has taken place the last year. From their report, however, we find, they have much occasion for lamentation and mourning; and we would unite with them in prayer to God that Zion might there be built up and appear in her glory.

On the whole, in view of the dealings of God with us, the past year, we have occasion for mingled emotions of lamentation and praise. Though afflicted, we are not forsaken. God is in the midst of us, and will, we trust, help us, and that right early. Amid all our sins and declensions, God manifestly owns our churches, as the vine which his own right hand hath planted. Our Zion is graven upon the palms of his hands, and her walls are continually before him. And while we return to our labours with these tokens of his approbation, and a deep sense of our unfaithfulness and unworthiness, let us resolve, in Divine strength, that we will not rest from our prayers and labors, until her righteousness go forth as brightness, and her salvation as a lamp that burneth.

From the Columbian Star.

Alabama.—The following extract is made from a letter to the publisher, written by the Clerk of the Hurricane Baptist Church, in Washington county, Alabama, dated May 17:

"With satisfaction, I avail myself of the present opportunity to forward you a description of a divine outpouring of God's Holy Spirit, on the inhabitants of Hurricane. In October and November last this work commenced. On Saturday before the second Lord's day in November, six joined by experience and baptism, which occurrence appeared to enliven the hearts of many old professors. Since that time until the present, sixteen have put on Christ, solemnly dedicating themselves to him by baptism. Three instances have occurred, of men with their wives going down into the water, and jointly, by the solemn ordinance, putting on His yoke, which is easy. These humbling instances appear to dampen the spirit of persecution, and overpower the saints with joy. Two have joined by restoration and five by letter, which gives us the number of 23; which, taking into consideration our scattered population, and remote situation, enables us to feel that the Lord has done great things for us, whereof we are glad. Yea, he has caused his righteousness to flow as a mighty stream. The monuments of his grace are to be found in almost every family; and, blessed be his name, his work still goes on. Some more are now ready for the church; and convictions of sin still exist through the settlement. One thing I would remark. It has been observed by several, that no revival has produced more clear-taught subjects, or persons more firmly established in the covenant of redemption and vital religion.

Georgia and South Carolina.—A letter from a brother in Columbia county, to the Agent of the Convention, contains the following particulars: "Religion is rather prospering. Many are added. Twelve or more at Augusta, Georgia; 30 or 40 at Republican, South Carolina. Several young preachers of acceptance are engaged. The last meeting at Old Kiokee, was a season of tenderness. Who can tell but the set time to favour Zion is not far distant? Lord Jesus, hasten it."

WESTERN RECORDER.

UTICA, TUESDAY, JULY 26, 1825.

RELIGION AND POLITICS, NO. II.

"*What has Religion to do with Politics?*"—In a previous number we endeavoured to show that good and faithful rulers, are indispensable to the welfare of a nation; and that if under a republican form of government, good men are ever to be chosen to office, it must be more or less directly, through the influence of such individuals as maintain a pure and unblemished character, and a sincere respect for the institutions and sanctions of religion.—And we hence inferred among other things, that it is the duty of every Christian to give a distinct and decided testimony in favour of such characters at the return of every stated period for election.

The circumstance, that as a nation, we have not *persevered* in this course, and have nevertheless been able hitherto, to speak well of a considerable portion of our rulers, can make nothing against the conclusiveness of the argument. For it was before observed respecting this point, that the influence of good men is not sudden nor violent. It requires time for the force of example to be *seen*—for principles to be fully scanned and illustrated; and for plain and decided testimony in favour of *righteous conduct*, to be reiterated in the face of opposition, till it can gain its hold on the consciences of

those who are more or less biassed by the prejudice of party influence. It must also be obvious to every reflecting mind, that the legitimate effects of the withdrawment of such influence will be sometime in operation before they can fully manifest themselves.

What may be termed the moral history of our country, will serve to illustrate this position. And where was the republic ever to be found, which could bear the slightest comparison, in a moral point of view, with these United States? Certainly not in ancient Rome or Greece, or in any of the portions of modern Europe. And the reason is obvious—these republics were founded on a different basis. Whatever be said of the framers of our constitution—and doubtless different things must be said of different individuals engaged in the work—whatever be said of the characters of these founders of the nation, one thing must be distinctly borne in mind. The citizens of the most substantial portions of the country, were the descendants of ancestors, who had fled hither for the express purpose of enjoying their religious principles and privileges, secure from the reach of persecution. In the natural course of things the descendants of such ancestors were not soon to lose the spirit of their fathers. Throughout our revolutionary struggles there was an aspect of religiousness to be seen, which was entirely without a parallel: and though war at best, has a demoralizing tendency, and serves to place the Christian hero and the infidel bravado upon an equal basis in society; and though the religious character of the colonies must under such circumstances, have greatly deteriorated; yet, so much of this influence was still remaining at the time of forming the constitution, that even one who was a Deist at heart, was constrained to move that stated prayer be offered in the National Convention to the God of Providence, to preside over their deliberations, and bring them to a favourable issue. And this was done, too, in such a manner as to evince that there was a general conviction of the great importance of the measure. Even a Deist, it seems, could then feel that religion has an important bearing on politics, which is never to be withdrawn with impunity. This is widely different from the reigning spirit of later times. Nearly half a century has since elapsed. We have seen another war presenting another aspect. We have seen the first men of our nation profane the institution of the Sabbath, and treat the Christian religion with marked neglect. We have seen unblushing infidelity receive the public suffrages. And adultery, habitual prodigacy and bloated intemperance, have occasionally received the same decisive marks of public favour. Let another 50 years elapse, and if the pious shall have continued to withdraw their influence, as at the present day, this happy republic, this glory of the world, will have been laid in ruins.

(*To be continued.*)

The Missionary Gazetteer.—We have just received a most interesting work bearing this title, published by Rev. Walter Chapin, pastor of the church in Woodstock, Vermont. It has been the author's design, to give "a view of the inhabitants, and a general description of the countries and places where Protestant missionaries have laboured;"—and his work, though alphabetically arranged, is "so constructed as to give a particular and general History of Missions throughout the world." An appendix furnishes also, an Alphabetical list of Missionaries, with their stations and times of entering, removal, or decease. A work of this kind has long been wanted as a reference book on the subject of Missions, the topics in relation to which, have become quite too multiplied and disconnected, to be retained in memory. Nor is this all: Missionary details are ordinarily given to us by littles; encumbered with extraneous matter: and clogged with endless repetitions of trifling circumstances, which frighten us from the task of reperusal, and thus prevent us from acquiring that intimate and particular knowledge of events which seems necessary to quicken us to exertion. The Gazetteer presents before us at one view, an abstract of the whole history of Missions; and gives us just that body of information which we so much need; and will of course be highly valued by the Christian community. The work constitutes a handsome duodecimo volume of 420 pages, close printed on good paper, and well executed.

A work of this nature must, of course, be more or less imperfect in the first instance; nor, with the scanty materials that are now before us, can we be expected to ascertain the full extent of its accuracy. We shall therefore only add, that the work pleases us; that it is generally spoken of in high terms; and that we hope it will find its way into the libraries of the reading portion of the community.

The Weather.—We learn from various quarters, that the heat for the week past, has been almost unparalleled. The thermometer, for several days, ranged between 75 and 90; and it sometimes stood at more than 100. In Boston, thirty individuals are supposed to have lost their lives, within these few days, by imprudent drinking of cold water—in New-York the number of deaths by the same cause, was estimated at 33, —and at Albany, 7. The heat in this vicinity has been intense; but it abated Saturday evening.

Wheat Harvest.—The wheat harvest appears to be abundant this season: the crop is of a good quality; and the time for securing it has thus far been favourable.

Fire in Hudson.—A most alarming and destructive fire broke out in the city of Hudson, on Tuesday evening the 19th instant; and destroyed about forty buildings, few of which had been insured. The loss of property has been very great; and for a while, the total destruction of the city was seriously apprehended.

POLITICAL.

FOREIGN.

The Coronation of the King of France took place on the 29th. It was attended with several serious accidents. It is said that the King himself owes his life to the skill of his postillion and coachman, his horses having ran away with his carriage; Gen. Bordeselle was twice thrown from his horse, but not injured; Gen. Curial was also thrown & had two ribs broken; and forty or fifty persons that were preparing fireworks at Rheims were frightfully mangled by an explosion of gunpowder.

Mr. Hume has presented a petition in the House of Commons from Crail, (Scotland) to prevent the immolation of widows in the East Indies.—Not less than 3,400 widows had been returned during the last year, as having sacrificed themselves on the dead bodies of their husbands, in the single province of Bengal; but the real number might be estimated at 10,000!

A Suttee.—On the 1st of October, a Suttee took place at Santipore. A Brahmin having died that day, the usual permission was asked of the magistrate, to allow three of his wives to burn with him. One was twenty-seven years of age, another twenty-one the third fifteen years old.

The news from Liverpool, by the Topaz, arrived at Boston, is as late as the 14th of June. The only intelligence of much interest, is an article from the Paris Constitutionel of June 9th, which states that on the 17th of May, the Greeks under the command of Bozaris, and other officers, defeated Redsched Pacha at the head of 25,000 Albanians, Suliots &c. The Greek had but 12,000 men. The Turks are stated to have had 3000 killed, to have left twenty standards, and all their artillery. Two Pachas were taken prisoners. We most sincerely hope this account may prove to be correct, as it will in a great measure secure the Greeks for this year.

From the N. Y. Advertiser.

We are indebted to a friend for the following interesting letter, dated

SMYRNA, 11th April, 1825.

The oldest inhabitant of Smyrna does not recollect such weather as this season. The hills are covered with snow nearly down to the Marina (or water;) the winter has been severe. Ibraham Pacha has landed 14,000 troops at Modon. They cannot, however, stir from under the guns of that fortress, the Greeks having sufficient force in that neighbourhood to prevent their advance. The news of their taking Naravin and Calamita, which from our Oriental Spectator will take the rounds of the newspapers, is entirely false. The Greek fleet is at sea, and are said to have driven the fleet of Ibraham Pacha into Candia after taking a brig, a schooner, and two transports. The siege of Patras is continued by land and by sea; the Captain Pacha will be out in about fifteen or twenty days. The Greeks continue successful at every point, and are now more strongly established than ever.

It is said, that according to letters from London, Lady Byron is to be married to a Mr. Cunningham an evangelical preacher.

The Catholic association is to be revived in another shape.

A Dutch Jew, named Samuel Bonduy lately died at Amsterdam, leaving funds to build and equip six ships of the line of 74 guns each; there was found in his house 44 casks full of coins of all the princes in the world. A month was occupied in taking out and arranging these coins, and eight days in counting them. This man had for a long time followed the armies of France, visited all Europe, Africa, and America, and some of the establishments of Asia. He was 96 years of age.

The receipts of the French Treasury, for this year are estimated at one hundred and eighty-four millions of dollars.

An official despatch has been received from Brig. Gen. Sir Archibald Campbell, dated at Rangoon Jan. 14, giving the particulars of an attack on the fort of Syriam. Several officers and men of the British forces, were killed and wounded but the place was gallantly carried by storm. The despatch states, that the enemy (notwithstanding the late defeat of the Burmese,) were collecting another army to attack Rangoon.

A letter from a British officer, dated at Chitagong, Feb. 4th, speaks confidently of a speedy termination of hostilities with the Burmese, and of the British being able to negociate a treaty on their own terms.

Intolerance.—The Constitution of the province of St. Salvadore; one of the states of confederation of Central America, has lately been published. The lover of true liberty will grieve to find one of the essential features of true freedom wanting in it. The Roman Catholic religion is declared to be the only lawful religion, and any other is strictly prohibited.

Improvements in Colombia.—Colombia containing a population of four millions, publishes; 18 newspapers; has formed 40 schools on the plan of Bell and Lancaster, during the past year has established ten colleges and three universities, where every branch of knowledge except political economy and the mechanic arts is taught: and the library of Bogota consists of 14,900 volumes.

From the Washington Columbian Star.

Colombian Treaty.—Summary of the Treaty between the U. States and Colombia, as ratified on the 21st of May, 1825.

Art. 1st. Announces a firm peace between Colombia and the U. States.

2. No commercial favour to any nation that is not secured to the United States.

3. Free trade between both nations.

4. Citizens of both nations may dwell safely in the territories of either.

5. Property shall not be detained in either by embargo without recompense.

6, 7, 8, 9, and 10. Protection and succour to vessels in distress. Allowing the free disposal of personal property, and three years to dispose of real estate, which aliens are not permitted to hold longer.

11. Religious freedom—every sect allowed to worship in security.

12. Free ships make free goods.

13. Neutral flag shall not protect the property of an enemy, except where the property was put on board before the war.

14. Prohibits trade in contraband goods.

15. Goods not contraband may be freely carried to ports of enemies, except when blockaded. No place blockaded except it be actually attacked.

16. Contraband goods shall be taken out of vessels, leaving the rest free to trade.

17 A vessel coming to a blockaded port, shall be turned away, and not detained, unless she attempts to enter after being warned off.

18. Vessels of war of either nation to keep beyond cannon-shot of private vessels, which may be boarded by a boat and three men to examine papers. The neutral shall not be obliged to go on board the armed vessels.

19. During the war, vessels of neutrals shall have sea-letters and passports, under penalty of detention, trial, &c.

20. Vessels under convoy shall not be examined.

21. Not a material article.

22. Citizens of either shall not accept commissions to serve against either.

23. In case of war, six months allowed to take away effects and settle accounts.

24. Property of either shall not be sequestered.

25. Ministers of either, secured in usual immunities.

26, 27, 28, 29 and 30. Consuls.

31. Treaty to continue twelve years.

DOMESTIC.

Manumission.—A gentleman of Virginia, has chartered a vessel to convey 88 of his slaves to Hayti.

Madame Iturbide.—Madame Iturbide, with three children, arrived in Baltimore on the 18th ult. and has since left that city, and arrived at N. York on the 24th, and taken lodgings at Villegrand's, Park place.

Four sons of Iturbide, late emperor of Mexico, arrived at New-York from London a short time since, on a visit to their mother.

Prince Murat, who has arrived in New-York from Gibralter, is represented as an elegant young man, apparently about 21 years of age.

GREAT STORIES.

Three steam boats from Philadelphia arrived at New-York on Saturday and Sunday, bringing about *fifteen hundred passengers.*

Four hundred and fifty passengers arrived at Albany from New-York, on Tuesday last, in the James Kent and Lady Clinton.

Lightning.—The overseer, three slaves and a horse, on the plantation of Col. Wm. Morris of Strasburg, (Vir.) were killed by lightning, on the 15th ult. They had taken shelter under a tree.

The bones of an unknown animal, of a huge size, have been found near N. Orleans. One horn was 18 feet long, and weighed 1000 lbs.

The Great Ship Baron de Renfrew, at Quebec, remained on the Stocks until Saturday, the 25th of June, at 10 o'clock, when she spontaneously began to move, and launched herself very handsomely.

Large Ox.—Col. Daniel Richards, of Richfield, Otsego county, has an Ox six years old, now weighing 2575 pounds.

The Philadelphia Gazette says, Mr. MAGEE, *eight feet nine inches high*, from the county of Tyrone, Ireland, has arrived in that port in ship Conestoga.

Effects of Warm Weather.—The Richmond Whig states that Mr. Porter, proprietor of the line of Stages between that city and Washington, lately lost, from the intense heat of the weather, six horses valued at $1000. Were the *drivers* innocent?

ORDINATION.

On Wednesday the 20th inst. Mr. Abner Town was ordained to the work of the gospel ministry, and installed pastor of the Presbyterian Congregation in Litchfield, Herkimer Co. Introductory prayer by Rev. Mr. Burchard; Sermon by Rev. Mr. Brace, from Corinthians, II. 2. "*For I determined not to know any thing among you, save Jesus Christ and him crucified.*" Ordaining prayer by Rev. Mr. Parsons; Right hand of fellowship by Rev. Mr. Miller; Charge to the Pastor by Rev. Mr. Coe; Charge to the people by Rev. Mr. Hopkins; Concluding prayer by Rev. Mr. Bogue.

This congregation has been destitute of a settled minister ever since the termination of the faithful labours of Rev. Mr. Mills, which took place a number of years ago.

During this period, the congregation became considerably reduced in numbers; and their prospects were very discouraging: but at the present time appearances are very favourable.

NOTICES.

The Annual meeting of the Utica Religious Tract Society, will take place to-morrow evening in the Session Room, at half-past seven o'clock.

The Annual Meeting of the Utica Gentlemen's Missionary Association, will take place on Monday evening next, at the Session Room in this village at half-past seven o'clock.

The Editor of the Western Recorder acknowledges the receipt of the following sums for the Colonization Society, viz:—

From the Congregation of Westmoreland,			$12 56
do.	do.	Smithville,	4 78
do.	do.	Sheneateles,	7 00
			$24 34

DEATHS.

At Ostego, N. Y. June 16th, 1825, of a pulmonary consumption, in the 29th year of his age, Mr. GEORGE SEYMOUR, son of Dea. Jonathan Seymour, late of that place, deceased.

He was born of Christian parents, dedicated to God in baptism, instructed in the doctrines and duties of the Christian religion, and as we trust, early brought to repentance and a saving knowledge of the Lord Jesus Christ. From the time of his conversion, he devoted himself to the service of God, and commenced a course of study preparatory to the gospel ministry. While in College, his health failed him, and he was obliged to withdraw and pursue a more private and less expeditious course of education. At intervals when his health would not admit of close application to study he spent his time in revivals of religion and his labours were peculiarly blessed to the conviction and conversion of sinners. He was licensed to preach in the summer of 1823, and commenced his labours with pleasing prospects of success. But within a few months while labouring in a destitute region, and while sinners were inquiring what they must do to be saved, and souls flocking to Christ their only Saviour, he was removed by wasting sickness, and they left to famish for the bread of life. He knew that incessant labour and constant exposure in the most inclement season, were too much for his feeble constitution but to withhold the means of grace at such a time, was what he had never learned. Repeated and heavy colds seated upon his lungs; a consumption ensued. Every means which could be used for his recovery, proved ineffectual; and his disorder pursued a still and uninterrupted course, until it terminated in death.

As a son he was dutiful, as a friend and brother kind and affectionate, as a Christian humble, and as a minister of the gospel faithful and devoted to the service of God, and the salvation of souls. His manner was prepossessing, solemn and impressive, and his subjects were addressed to the hearts and consciences of men. He had laboured under many discouragements thro' a long course of preparation, and in view of the situation of his people, and the perishing millions around them, he felt a strong desire to live, but cheerfully submitted all into the hands of God, bore his pains and disappointment with a becoming fortitude and received the summons of death with that resignation and peace of mind, which characterize a departing Christian.

On being asked if he had a comfortable assurance of an interest in Christ, he said, "I have had many hours of darkness and trial, but feel for the most part, that my hope is a good one, and that it is founded on the "*Rock of Ages.*" As he drew near his end he called his friends around him, charged them to be faithful in the service of God, and bade them an affectionate farewell. On seeing them agitated he said, "God is good, God is good," and manifested his readiness to depart. After this he was unable to converse except by signs, or a word or two at a time, but he retained his reason to the last, and often looked round upon his friends with a countenance peculiarly expressive of peace and the tenderest affection, and when repeatedly asked, "do you enjoy the presence of God? do you feel as if you are going home to Christ? have you any peculiar manifestation of the joys of heaven?" he always answered, "yes." It pleased God to remove him by a lingering sickness and a painful death, but his loving kindness he did not remove nor suffer his faithfulness to fail. In his last moments, his pain subsided, & as we trust, he fell asleep in Jesus; ceased from sorrow and from sin, and entered into the joy of his Lord. This, to us, is a dark and trying dispensation. His way is in the deep waters; yet we know that though clouds and darkness are round about him yet righteousness and judgment are the habitation of his throne. The Lord gave and the Lord hath taken away, and blessed be the name of the Lord.

At Providence R. I. Robert Waln, Jr. Esq. of Philadelphia—The Editor of the Biography of the Signers of the Declaration of the American Independence.

At Portland, Maine, Mrs. Clarissa Rand, 33, wife of Rev. Asa Rand, late Editor of the Christian Mirror.

At Newtown, L. I. Mrs. Maria L. Johnson, daughter of the Rev. John B. and wife of the Rev. Evan M. Johnson.

Recently at Darien, Georgia, Robert Chauncey Robbins, for some years a preacher of the gospel, son of the late Rev. Mr. Robins, of Westchester, in Colchester in this state. He received his classical education at Williamstown College and his Theological at Andover. Often and severely afflicted with bleeding from the lungs, he preached occasionally as his health permitted, and was, in various places instrumental of lasting good. He rests from his labours, but must long live in the recollection of his relatives and numerous Christian and clerical acquaintance and friends. "The righteous shall be had in everlasting remembrance."

[*Conn. Obt.*

NEW-YORK PRICES CURRENT.

(*Corrected Weekly.*)

ASHES—*Pot*, (ton)	$106	*a* 107 25
Pearl, do.	110	*a* 112 25
FLOUR—Western Superfine,	4 75	
The market is rather unsettled.		
GRAIN—*Wheat*, (bush.) western,	97	*a* 1 00
Rye, do	50 cts	
Oats, do.	27	*a* 32
FEATHERS—Live American per lb.	35	
HOPS—First Lot, 1824	lb. 18	
LUMBER—*Yard Prices.*		
Shingles, (per M) best	$ 3 50	*a* 3 57
do. do com'n	1 50	
Pipe Staves do	48	
Hhd. do do w. o.	41	
Bbl. do do w. o.	24	
Hhd. do do r. o.	34	
Heading, do w. o.	40	
Hoops, do	18	
PROVISIONS—No alteration has been felt, either in Beef or Pork; the former, however, is in the greatest demand.		
Beef, prime, new,	$ 6 50	*a* 7 25
do mess,	8 50	*a* 10
Pork, prime, new,	10 25	*a* 10 50
do mess,	14 25	*a* 14 50
Hams,	7	*a* 10
Butter,	7 9	*a* 10
Lard,	8 1-2	*a* 9 1-2
Cheese, in cask and box,	5	*a* 8
PLASTER OF PARIS—(per ton)	$5	*a* 6 25
WOOL—*American merino* full bl'd,		
1st quality,	56	*a* 62 cts
1-2 blood do	40	
3-4 do do	44	*a* 45
Common or native in fleece		
clean,	30	*a* 35
Skin wool, hatters 1st ql.	55	*a* 62
do do 2d ql.	35	
do do 3d ql.	25	
Spinning, do	20	*a* 30

MILITARY CLOTHS.

THOMSON & LYMAN,

AT their Store, No. 34, Genesee-st. Utica, have just received, Blue, Buff, Scarlet, and Mixed Military Cloths,—Likewise, one Trunk of Oiled Plaid Silks, an excellent article for children's Aprons. Domestic Stripes, 7-8 wide for twelve and a half cents per yard.

July 10, 1825. 54tf

M. HITCHCOCK, has constantly on hand a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

WINES.

J. C. HASTINGS, & CO. have on hand a very choice selection of

Old Madeira, Old Port, } on draught & in bottles,
Sicily Madeira, L. P. Teneriffe, Dry Lisbon, Sherry & Malaga, } WINES.

20 Boxes Claret of different qualities,—Also, A few cases sparkling Champaign.

Utica, June 28, 1825. 52tf

B. MORANGE'S *MEDICATED OIL SILK.*—Humanity requires to proclaim to the public, an exterior remedy for the cure of all Chronic Disorders, but particularly the Gout, Rheumatism, and Colds. Many thousands have been cured of these terrible diseases, both in the United States and in France: and as many highly able and respectable physicians of the city of New-York, wish to give justice to truth, they have delivered the following certificate:

CERTIFICATE.

New-York, 23d *Aug.* 1825.

☞ The varnish silk manufactured by Benj. Morange is capable of being applied with great advantage in many cases of Gout, Rheumatism, Chronic enlargements, and stiffness of the joints and indurate glandular tumours; and in some cases is preferable to any other remedy with which we are acquainted. (Signed)

Wright Post, M. D. Jno. Watts Jun. M.D.
Alex. H. Stevens, M. D. R. S. Kissam, M.D.
David Hosack, M. D. W.G.S. Macneven, M.D.
Jno. Neilson, M. D. Edw. Delafield, M.D.

Another certificate highly recommending the above, the subscribers have signed,

Felix Pascalis, M. D. Dr. Valentine Mott,
Samuel L. Mitchell, M. D.

For sale only by

WARNER & HARVEY,

who have also on hand an extensive assortment of

DRUGS & MEDICINE,

PATENT MEDICINE, DYE-WOODS & DYE STUFF, PAINTS,—LAMP, LINSEED, & CARDING OILS, of superior qualities, which they offer for sale on as good terms as can be procured in the western country.

Utica, July 19, 1825. 6w55

GROCERIES.

J. C. HASTINGS, & CO

No. 84, Genesee-st.

ARE now receiving in addition to their former stock, a fresh supply of Groceries, which they offer on the most favourable terms for cash, or approved paper payable at either of the banks in this village, among which are the following articles:

100	Chests Skin Tea, of different cargoes,
10	Old Hyson, do.
15	Young do. do.
15	Souchong do.
10	Bohea do.
35	Kegs Richmond Tobacco,
30	Bbls. Cut do.
40000	Ceroot Segars,
200	Boxes Spanish do.
8	Hhds. Brown Sugar,
15	Boxes Lump do.
20	Hhds. Molasses,
25	Bags Coffee,
12	Do. Pepper,
12	Do. Spice,
3	Tierces Rice,
2	Do. Mayland's Scotch Snuff,
1	Do. Maccoboy do.
50	Bales Cassia,
15	Boxes Short Pipes,
20	Kegs Ginger,
60	Quintals Cod Fish,
50	Bags Shot, 1 to 9, &c. &c. &c.—ALSO,

a choice stock of Liquors and Wines, and almost every other article in the Grocery line.

Merchants and Tavern Keepers are particularly invited to call.

Utica, June 28, 1825. 52tf

REMOVAL.

I. J. BERRY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the

NEW BRICK STORE,

corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock, a general and extensive assortment of

GROCERIES,

LIQUORS, WINE, FRUIT, FISH, &c.

comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong TEAS,—Loaf, Lump and Raw SUGARS,—Coffee, Chocolate, Rice Spice, Cloves, Nutmegs, &c.—Molasses, St Croix Rum, Old Jamaica Spirit, Holland Gin Cogniac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

TOBACCO, in pound, half-pound, and small Papers,—SNUFF, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his

GENERAL SEED ESTABLISHMENT, at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.

Utica, June 17th, 1825. 51tf

Whitesboro' Academy.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44

Piano Forte & Violincello

FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.

I. J. BERRY,

Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage & Luce's Tavern. 51tf

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

The lovers of fine poetry must not omit to read this, which we copy from the last Connecticut Mirror. The Editor by affecting to bestow a compliment upon it, would seem to intimate that it had been furnished by a correspondent, but we presume it is from his own pen.

THE BURIAL OF THE YOUNG.

There was an open grave,—and many an eye
Look'd down upon it. Slow the sable hearse
Mov'd on, as if reluctantly it bare
The young, unwearied form to that cold couch
Which age and sorrow render sweet to man.
—There seemed a sadness in the humid air,
Lifting the long grass from those verdant mounds
Where slumber multitudes.—
—There was a train
Of young, fair females, with their brows of bloom,
And shining tresses. Arm in arm they came,
And stood upon the brink of that dark pit,
In pensive beauty, waiting the approach
Of their companion. She was wont to fly,
And meet, them as the gay bird meets the spring,—
Brushing the dew-drop from the morning flowers,
And breathing mirth and gladness. *Now* she came
With movements fashion'd to the deep ton'd bell:—
She came with mourning sire, and sorrowing friend,—
And tears of those who at her side were nurs'd
By the same mother.
Ah! and one was there
Who ere the fading of the summer rose
Had hop'd to greet her as his bride. But Death
Arose between them. The pale lover watch'd
So close, her journey through the shadowy vale
That almost to his heart the ice of death
Enter'd from hers. There was a brilliant flush
Of youth about her,—and her kindling eye
Pour'd such unearthly light, that hope would hang
Even on the archer's arrow, while it dropp'd
Deep poison. Many a restless night she toil'd
For that slight breath that held her from the tomb,
Still wasting like a snow-wreath, which the sun
Marks for his own, on some cool mountain's breast,
Yet spares, and tinges long with rosy light,
——Oft o'er the musings of her silent couch,
Came visions of that matron form which bent
With nursing tenderness to sooth and bless
Her cradle dream; and her emaciate hand
In trembling prayer she rais'd—that He who sav'd
The sainted mother, would redeem the child.
Was the orison lost?—Whence then that peace
So dove-like, settling o'er a soul that lov'd
Earth and its pleasures?—Whence that angel smile
With which the allurements of a world so dear
Were counted and resign'd! that eloquence
So fondly urging those whose hearts were full
Of sublunary happiness to seek
A better portion? Whence that voice of joy,
Which from the marble lip in life's last strife
Burst forth to hail her everlasting home?
Cold reasoners! be convinc'd. And when ye stand
Where that fair brow and these unfrosted locks
Return to dust,—where the young sleeper waits
The resurection morn,—Oh! lift the heart
In praise to Him, who gave the victory.

H. S.

Saturday, July 9th, 1825.

We owe an apology to our correspondent, "N. Y." for publishing his queries respecting Lyric Poetry some time ago, *without an accompanying answer;* and especially for *neglecting* the subject *afterwards*. The truth is, that our own time has been uncommonly occupied for these few weeks past; and since no correspondent of ours has offered to take up the subject; it has been suffered to rest as a matter of course.

The following Essay, however, will more than compensate for our deficiencies. We are truly glad that such an article has found its way into the columns of so respectable a publication as that of the Christian Spectator; and we hope that the writer will pursue his subject, till the evils he so justly exposes, shall have been fully remedied. For certainly, it is no trifling objection to a large portion of our hymns, that they fall far below the eloquence of humble prose.

We will only add, that the writer uses the term 'Lyric' in a confined sense, according to its ancient derivation,—and that, after having exposed so many outrageous deficiencies as he has done, in that best of lyric poets, we hope he will set forth in the next number, some of the unrivalled beauties which are to be found in the works of the same author. The truth is, that every son of genius will have his "nodding fits;" and it is preposterous to think of enlisting every thing that *any one* has produced under the name of sacred poetry, into the service of the sanctuary.

From the New Haven Christian Spectator.

LYRIC POETRY.

The poetical effusions of the above denomination to be found in the English language, can hardly bear comparison with those which may be found in some other modern languages. The writers in the English language seem to have forgotten, or never to have known, what are the essential qualities which might adapt poetry to the lyre, or to music, as implied by the name. But perhaps it may be said, that the genius of the language forbids all attempts at superior excellence in this department. In reply to this we would remark that they seem never to have studied the language with the design of obviating the difficulties presented by its peculiar combinations of sounds. Without considering those qualities which should entitle any composition to the name of poetry, we hold this to be a prime axiom in lyric verse, that the sounds of the syllables, or the component parts of each metrical foot, be such, that they can be uttered with facility, and sung so as to be distinctly understood, Next in order, we place poetical ideas. A stanza or an ode may contain exquisite sentiment, highly wrought poetical images, and sublime ideas, and yet it may be as impossible to sing it, as it was for Horace to straighten the name of a certain village so as to make it lie either in a Tetrameter, Pentameter, or Hexameter verse.*

Lyric poetry may be divided into two classes; secular and sacred—our business is only with the latter. Of this class, probably no one has ever produced so many specimens of real excellence as Dr. Watts. This may perhaps account for the fact, that many men of no small attainments in general literature, have almost idolized his productions, and clung to them with as great pertinacity as have the followers of John Knox to the antique versification of Sternhold and Hopkins. With such men, a hymn needs no other recommendation than the name of Dr. Watts. Should we be daring enough to express a wish that they *deserved* such veneration, perhaps we might hear the cry, "procul, O, procul, este profani." While we express our honest conviction that it is time for some one to meet such a cry, we would not be understood as about to set up ourselves as lyric poets, or as destined at all to improve the religious poetry now in use among the different denominations of Christians. Should we be the humble means of so directing the attention of clergymen and others who may lead public devotion in those psalms and hymns already in use, that they may be able to discriminate between those of a lyrical character, and those which, to say the best of them, even in our good and venerated Dr. Watts, are truly barbarous, we should accomplish a most desirable object, and should remove one source of disgust attending the performances of some of our best and most learned preachers. The fault of which we would complain, is, not a want of talents or of judgment, but a want of attention to the subject. Prior to this, is a want of conviction of its importance. In our estimation, he who labours hard to bring 'beaten oil' into the sanctuary for one portion of the sacred ceremonies, is guilty of an impropriety if he bring a deformed or a mutilated offering for the other.

Lyric poetry should be simple in its structure and chaste in sentiment. Simplicity of diction is necessary to musical expression. Poetic licenses, uncommon and uncouth words, and phrases, ought to be excluded. Figurative language, though beautiful and highly esteemed in epic poetry, is frequently a blemish in lyric. The argumentative and didactic style of writing is totally unfit for musical purposes. On these principles, all of the following extracts must be condemned as unlyrical. These first stanzas are defective in structure, and are liable to be construed into a different signification. They have a *literal* and a *musical* meaning. When read with common rapidity, the mind of the hearer can view the whole at a glance, and they are perfectly intelligible. But as music protracts the enunciation, and destroys the punctuation, they must, when sung, be evidently misunderstood.

READ:
"The Lord shall come; and he shall not
Keep silence; but speak out."
SUNG:
"The Lord shall come and he shall not;
Keep silence but speak out."
READ:
"Hark! they whisper, angels say,
Sister spirit, come away."—*Pope.*
SUNG:
"Hark, they whisper angels say;
Sister spirit come away."
READ:
"Dark was the deep; the waters lay
Confused; and drown'd the land;
He call'd the light; the new born day
Attends on his command."
Watts, H. 147 B. 2.
SUNG:
"Dark was the deep the waters lay;
Confused and drown'd the land;
He call'd the light the new born day;
Attends on his command."
READ:
"With holy fear and humble song
The dreadful God our souls adore."—*Watts.*
SUNG:
"With holy fear and humble song,
The dreadful God *adores our souls.*"

In the present state of musical knowledge the necessity of pauses at the end of the lines, and the practice of adapting different sets of words to the same tune, absolutely forbid the attempt to sing verses of such construction as the above. Were these the only ones that are thus defective, our readers would have been spared the trouble of perusing these remarks; but the lyric productions of Dr. Watts abound with such passages which are daily selected for the use of the sanctuary. Such being the fact, it becomes the duty of the clergy to *select* with reference to this evil.

Figurative language may be introduced in lyric poetry with propriety, and, if judiciously used, so as to aid musical expression. Thus in the parable of the prodigal son, the passage "I will arise and go to my father, and say unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son," is strictly lyrical. But there is greater danger of perversion, when figures are too *long* or too *circumstantial*. Thus, the same parable, (though calculated to convey instruction in the most persuasive and forcible manner when simply told,) is not at all adapted to the purposes of song. It is too long and too complicated for such use. The riotous living, the husks and swine, and the music and dancing would be much too prominent; while the penitence of the prodigal, so admirably expressed in the passage just quoted, would be entirely lost. Dr. Watts has given us a paraphrase of the whole; and has rendered that which was originally beautiful, and part of which was highly impassioned, into tame prose.

Music is an appeal to our passions; and it is calculated to move and purify our feelings and affections. Poetry, then, should have the same tendency, if they are to be united. They ought to be so combined as to be mutual aids; but this cannot be, if their tendency is diverse. When the poetry, therefore, is not impassioned, or when it would not require an impassioned manner in the recital, music can never be applied with success. The following stanzas are defective in sentiment, as well as accuracy of language.

"To him be sacred all we have,
From the *young cradle* to the grave;
Our lips shall his loud wonders tell,
And every word a miracle."
Watts, H. 1. B. 2.

"The evening rests our weary head,
And angels guard the room;
We wake, and *we admire the bed*
That was not made our tomb."
Watts, H. 8. B. 2.

These words cannot even be intelligibly read without a commentary, and it would be highly absurd to sing them, especially, as most singers rather increase, than diminish the obscurity of words.

"So Sampson, when his hair was lost.
Met the Philistines to his cost;
Shook his vain limbs with sad surprise,
Made feeble fight and lost his eyes."
H. 15. B. 2.

"Go, saith the Lord, my Gabriel, go,
Salute the virgin's fruitless womb;
Make haste, ye cherubs, down, below,
Sing and proclaim a Saviour come."
H. 18. B. 2.

Were a public speaker to attempt the orator in such language, he might be pitied for his want of taste; his piety might be esteemed, but his oration would be laughed at. Such poetry is sufficiently ridiculous, without the addition of music to heighten the absurdity.

"He spoke; and straight the heart and brain
In all their motions rose;
Let blood, said he, flow round each vein,
And round each vein it flows."
H. 19. B. 2.

If the process were accurately stated, this verse might form a part of an anatomical lecture; but who would wish to hear such a lecture sung? The sentiment is too much expanded, and the language too low. How much better does the same general sentiment appear in a lyric dress by the same author;—where the sentiment is contained in two lines, and followed by an ascription of praise to the Creator.

"But 'tis our God supports our frame,
The God that formed us first;
Salvation to the Almighty name
That rear'd us from the dust."

*We are told by Gardiner that of all the words in the Italian language, the most musical of modern languages, only about one-fifth [one-seventh] were ever attempted to be employed by their lyric poets.

(To be continued.)

One of our correspondents, who has lately received several new English compilations of church music, the contents of which are destitute of merit, expresses considerable surprise at the circumstance. But this is nothing new. England has her pretenders in music, as well as in every thing else; and we never expect that one half we send for will be found worthy of perusal. Among the best of their compilations,—if indeed we have ever seen their best—there is also a mass of lumber, for which there can be no possible use in this country, But with all this, England may boast some of the best specimens of plain church music, that have ever been produced in *modern* times. Witness St. Michael's, Tallis's Evening Hymn, Carey's, &c.

Church Organ.—Rev. Dr. Chester's church, of Albany, has recently been furnished with a remarkably fine Organ, built by Messrs. Hall & Erban, of New York.

An eastern musical correspondent, is informed that our paper is not struck off till *Tuesday morning;* of course it cannot be mailed Monday evening. However, we will endeavour occasionally to send an earlier *outside* impression.

RIDICULOUS SELF-PUFFING.

"*To Dennis.*—S. B. Munn, Jr. takes this public opportunity of expressing his grateful sense of his unknown friend, Dennis' kindness, in furnishing him with the very excellent Ode, which he attempted to sing on the 4th inst.

"He only regrets that his voice entirely failed of doing justice to the inspirations of Dennis' muse."—*Ithaca Journal of July 6.*

DEFERRED ARTICLES.

Reprehensible.—We republish the following from the Conn. Mirror, because it justly exposes a fault which ought never to be committed in a christian country.

The decent and solemn observance of the Sabbath is one thing—and the extraordinary performance of *great feats* of religious devotion are another. We republish the following merely to express a decided opinion against all who would encourage them. —*Conn. Mirror.*

Concord, N. H. May 30.

Rapid Reading and Articulation.—On Sabbath day, May 16, 1825, Miss Polly Edgerly, of Gilmantown, daughter to David Edgerly, Esq. read vocally and distinctly, between seven o'clock in the morning and five minutes before nine in the evening, the whole of the New Testament from beginning to end.—*Pat.*

LITERARY.—Messrs. E. Bliss & E. White of New York, and Messrs. Welles & Lilly, of Boston, have put to press the Memoirs and Recollections of Count Segur, Ambassador from France to the Courts of Russia and Prussia, &c. written by himself. Also, the Memoirs of Joseph Fouchi, Duke of Otranto, Minister of the General Police of France, translated from the French.

North American Review.—The friends of this truly national work will be pleased to learn that it continues to enjoy the most flattering success; and that the increase of its subscription during the last year has been much greater than at any former period. As a proof of this fact, it needs only be stated, that the number for January last, is *already* out of print, and that a new edition of it is now in the press. There is, in particular, a growing demand for it, at the South and West, The orders from England, too, are much enlarged; and though it has been proscribed by royal authority in France, and is carefully sought and seized by the police, on every frontier, still a few copies find their way regularly to that country, and are not the less read for being forbidden. Indeed, we happen to know, that it is now so much spread in Europe, that it deserves to be considered as having an European circulation. We rejoice at all this, because it is time we had a work which will fairly and fully represent the talents and opinions of this country, and the North American Review, which is constantly drawing its contributions from a wider and wider circle, is already become nearly all we can desire to have it, and promises soon to leave no wish unaccomplished.—*B. D. Adv.*

SLAVERY.

"*He finds his fellow guilty of a skin*
Not coloured like his own."

A letter from Cuba, published among the British parliamentary papers on the subject of the slave trade, in speaking of the excellence of their market for slaves, mentions that they are called *Logs of Ebony*, which, whether intended as a term of concealment in regard to the cargo, or a jest on the complexion of the hapless wretches, is equally disgraceful to humanity.—*N. Y. Rel. Chr.*

ANNIVERSARIES IN LIBERIA.—Three anniversaries are celebrated by the Colonists in Liberia; 1. *The fourth of July*, the birth-day of the Independence of the *world* 2. The 17th of May, the day when the confederated Kings ceded to them the lands they now occupy. 3. The day when they triumphed over those who had determined on their extirpation.

THE CHINESE NEW-YEAR.

Canton, Feb. 5, 1825.

* * * * * * The new year in this empire commences on the 17th inst.; and the Chinese have already begun to celebrate it; and daily now, Chin-chin-jos with little girls are carried about on stages highly ornamented with gilding, &c. The poor things are most extravagantly dressed, and their faces completely daubed with paint, so that when they raise their saffron hands to their heads, they present a singular spectacle to the beholder. To the Chinese, themselves, it is a source of great satisfaction.

Patent Rights.—A company has been formed in England for the purpose of purchasing patent rights, and bringing into use such as may be considered valuable. The capital is two millions of dollars. The views of the proprietors extend to America and all parts of Europe. Pecuniary assistance will in certain cases, be afforded to enable inventors to repair to England, to make perfect their plans. The Editor of the New York Albion is their agent in this country.

From St. Petersburgh, we learn that his Majesty the Emperor of Russia, has been pleased to confer on M. de. Poletica, his late Minister to the United States, the dignity of Privy Counseller to his majesty, and to appoint him a Senator of the Russian Empire, as a reward for his long and important services.

STATIONARY,

"Books at Reduced Prices."

Merrell & Hastings,

NO. 40, Genesee Street, have just received an extensive assortment of *BOOKS* and *STATIONARY*, among which are

PAPER: Fine Folio Post, Common do., Fine Letter, Common do., Fine Cap, Common do., Imper'l Drawing, Super Royal do., Medium do.

Quills, assorted, Rodgers' Penknives, Slates, Slate Pencils, Camel's Hair do. Fine Lead do. Crayons, Parchment, Sealing Wax, Folders, Wedgwood Inkstands, Cork, Stone & Glass do. Rice or Pith Paper, Pink Saucers, Office Tape, Ink Powder, Maynard & Noyes' Ink, in bottles and by the gallon, Red Ink, Visiting Cards, English and American Paints, Toy do. Dividers, Gunter's Scales, Indelible Ink, Mathematical Instruments, Wafers, Desk Stamps, Sand Boxes, Black Sand, Silver Pencil Cases.

Irving's Orations, the Sister's Friend, an excellent book for Sabbath School Libraries, No Fiction, Scott's Family Bible, Armstrong's Edition, Life of Levi Parsons, Bower's Life of Martin Luther, Missionary Journal & Memoir of the Rev. Joseph Wolff, missionary to the Jews, Purraul of Lum Sing, or the Missionary & the Mountain Chiefs, Morning Thoughts, by Cunningham, author of the World without Souls, Gaities and Gravities, Adsonville, Jay's Family Prayers, Dr. Scott's Letters, Philips' translation of the Works of Horace, Haley's Triumphs of Temper, Scott's Force of Truth, Memoirs of Catharine Brown, Missionary Gazetteer, by Rev. Walter Chapin, and a *large* assortment of Medical, Classical, Miscellaneous, and common School Books, which they will sell at *very reduced prices.*—Their customers, and the public generally are invited to call at NO. 40, Genesee-Street, *one door* west of the Post-Office, if they wish to be ☞"*BENEFITTED*"☜ by the reduction in their price.

Utica, July 5, 1825. 53tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do.
1 " Sicily, do.
1 case Champaign, do.
20 boxes Claret, do.

Hyson, Young Hyson, Hyson Skin and Black TEA. DRUGS & MEDICINE, Dye Woods and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITCHCOCK,
Utica, June 28. 83, Genesee street.

THE subscribers are now receiving from N. York and Philadelphia, their second supply of

GOODS,

this season, and are warranted to say their assortment is as extensive, and will be disposed of at as good terms for the purchaser, as at any other establishment in this state,—save the city of Gotham. THOMSON & LYMAN.

Utica, June 10th, 1825. 50tf

FEATHERS.

1000 lbs. LIVE GEESE FEATHERS, for sale by R. WOODRUFF.

Upper Corner Store, New Hartford.

July 2, 1825. 4wp3

PLATTSBURGH & CANADA NOTES WANTED.

THE Notes of the Banks of Plattsburgh and Canada, (excepting those of Little York,) received for goods, at par, at the store of THOMSON & LYMAN.

Utica, May 8, 1825.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May, 24, 1825.

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31

UTICA Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y38

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics, $4 00
For English Studies. 3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 8 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,
J. M. FRISBIE, *Sec'y.*

May 12, 1825. tf 47

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers*